

THE RULERS OF RUSSIA

NEW AND ENLARGED EDITION

"For them (the peoples of the Soviet Union) We cherish the warmest paternal affection. We are well aware that not a few of them groan beneath the yoke imposed on them by men who in very large part are strangers to the real interests of the country. We recognise that many others were deceived by fallacious hopes. We blame only the system with its authors and abettors who considered Russia the best prepared field for experimenting with a plan elaborated years ago, and who from there continue to spread it from one end of the world to the other." (Encyclical Letter of Pius XI, *Divini Redemptoris*, on Atheistic Communism.)

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Obtainable from

THE TRADER PUBLISHING COMPANY,
17 Duke Street, Dublin, Ireland.

PRICE TWOPENCE

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The Trader Publishing Company,
Dublin and Waterford.
Printed in Ireland.

Cum Permissu Superiorum Religiosorum

Nihil Obstat :

GULIELMUS COFFEY, S.T.L.,
Censor.

Imprimi potest :

✠ JEREMIAS,
*Episcopus Waterfordiensis
et Lismorensis.*

WATERFORDIAE, die 29a Septembris, 1938.

First Edition, March, 1938.

New and Enlarged Edition, October, 1938.

Printed in Ireland by Dublin Printing Services, "Errigal," Orwell Rd.,
Dublin.

THE RULERS OF RUSSIA

NOTE.—*This pamphlet is a reprint, with some additions, of an article published in THE IRISH CATHOLIC, on February 10th, 1938.*

IN THIS PAMPHLET I present to my readers a number of serious documents which go to show that the real forces behind Bolshevism in Russia are Jewish forces, and that Bolshevism is really an instrument in the hands of the Jews for the establishment of their future Messianic kingdom. Since Bolshevism, on its own confession, does not intend to remain within the narrow limits of any one country, but ambitions a worldwide influence or empire, the importance of this documentation is manifest. It is certain that many Catholics are ignorant of these facts and of their implications. When one realizes that Communism is an instrument intended to prepare for the coming of the natural Messias, one can understand the intensity of the hatred of Communists against the Mass and against priests, as well as the malignity of the propaganda in every country against the religious orders of the Catholic Church. It is more than probable that many professing Communists, even some amongst the paid orators and agents of Communism, are unaware of the final goal of their employers and trainers. The attention of these dupes should be drawn to the facts and they should be asked for full explanations.

While stressing the inescapable nature of the conclusions to be drawn from the documents quoted below, I desire at the outset to emphasise the fact that the methods to be adopted by Catholics to frustrate the preparations for the kingdom of the natural Messias should always and everywhere be in accordance with the teachings and spirit of the supernatural Messias, Our Lord Jesus Christ.

Mr. Hilaire Belloc writes (*G.K.'s Weekly*, February 4, 1937) : "As for anyone who does not know that the present revolutionary Bolshevik movement is

THE RULERS OF RUSSIA

Jewish in Russia, I can only say that he must be a man who is taken in by the suppressions of our deplorable Press." This is a strong statement. What is the evidence to support it?

(1) The Rulers of Russia in 1917

In the book, *The Mystical Body of Christ in the Modern World*, two documents are quoted in proof of the fact that the Jews were the real rulers of Russia after the Bolshevik revolution.

The first document, quoted on p. 88, is the report forwarded to London by Mr. Oudendyke, the representative of the Netherlands government at St. Petersburg, when the Bolsheviks began their reign of terror. Mr. Balfour received the report via Christiania on the 18th September, 1918. It was published as a British White Paper in April, 1919, and was entitled : "Russia, No. 1 (1919), A Collection of Reports on Bolshevism in Russia." The kernal of the Paper is contained in the following extract from Mr. Oudendyke's Report : "The danger is now so great that I feel it my duty to call the attention of the British and all other Governments to the fact that, if an end is not put to Bolshevism at once, the civilization of the whole world will be threatened. This is not an exaggeration, but a sober matter of fact... I consider that the immediate suppression of Bolshevism is the greatest issue now before the world, not even excluding the war which is still raging, and unless, as above stated, Bolshevism is nipped in the bud immediately, it is bound to spread in one form or another over Europe and the whole world, as it is organised and worked by Jews who have no nationality and whose one object is to destroy for their own ends the existing order of things. The only manner in which this danger can be averted would be collective action on the part of all the Powers."

The Foreword to the White Paper stated that it was issued in accordance with a decision of the English War Cabinet in January (1919). The subsequent history of

THE RULERS OF RUSSIA

this White Paper is extraordinary. It speedily disappeared from circulation and became unobtainable. Then an abridged edition was issued, with the same title, at 6d. instead of 9d. From the abridged edition the passage we have quoted, and some more had been eliminated. It has never been possible to ascertain how the original document was suppressed.

The second document, treating of the financing of the Russian Revolution by the Jewish Bank of Kuhn, Loeb and Company, is the one drawn up by the American Secret Service and transmitted by the French High Commissioner to his government. This document is quoted at length on pp. 88-91 of *The Mystical Body of Christ in the Modern World*. It was published by the *Documentation Catholique* of Paris on 6th March, 1920, and was preceded by the following remarks: "The authenticity of this document is guaranteed to us. With regard to the exactness of the information it contains, the American Secret Service must assume responsibility." This document was quoted in 1920 in a supplement to the paper *La Vieille France*, which added: "All the governments of the Entente were aware of this memorandum, drawn from the data of the American Secret Service and sent at the time to the French High Commissioner and his colleagues."

In addition to the information about the Jewish Banking Houses which financed the Russian Revolution, the document also gives the long list of Jews who took over the direction of the Russian people in 1917. Lenin is given as a Russian, but all the other twenty-four given on the list—Trotsky, Zinovieff, Kameneff, Parvus, etc.—are stated to be Jews.

Assumed Name	Real Name	Nationality
LENIN	... OULIANOW (Ulianoff)	... Russian
TROTSKY (Trotzky)	BRONSTEIN	... Jewish
STECKLOFF	... NAKHANES	... Jewish
MARTOFF	... ZEDERBAUM	... Jewish
ZINOVIEFF	... APFELBAUM	... Jewish

THE RULERS OF RUSSIA

<i>Assumed Name</i>	<i>Real Name</i>	<i>Nationality</i>
KAMENEFF	ROSENFIELD	Jewish
DAN	GOUREVITCH (Yurewitsch)	Jewish
GANETZKY	FURSTENBERG	Jewish
PARVUS	HELPFAND	Jewish
URITZKY	PADOMILSKY	Jewish
LARIN	LURGE	Jewish
BOHRIN	NATHANSOHN	Jewish
MARTINOFF	ZIBAR	Jewish
BOGDANOFF	ZILBERSTEIN	Jewish
GARIN	GARFIELD	Jewish
SUCHANOFF	GIMEL	Jewish
KAMNELFF	GOLDMANN	Jewish
SAGERSKY	KROCHMANN	Jewish
RIAZANOFF	GOLDENBACH	Jewish
SOLUTEZEFF	BLEICHMANN	Jewish
PIATNITZKY	ZIWIN	Jewish
AXELROD	ORTHODOX	Jewish
GLASNUOFF	SCHULTZE	Jewish
ZURIESAIN	WEINSTEIN	Jewish
LAPINSKY	LOEWENSOHN	Jewish

Since *The Mystical Body of Christ in the Modern World* was published I have had the opportunity of reading that very interesting work, entitled *All These Things*, by A. N. Field. In Appendix B he quotes from Volume III of United States Senate Document No. 62, 66th Congress, First Session, some extracts from the evidence of Rev. George A. Simons, Superintendent of the Methodist Episcopal Church in Petrograd from 1907 to October 6th, 1918, before a Committee of the United States Senate on February 12th, 1919. The Rev. Mr. Simons stated with regard to the Bolshevik Government in Petrograd: "In December 1918 . . . under the presidency of a man known as Apfelbaum (Zinovieff) . . out of 388 members, only 16 happened to be real Russians, and all the rest Jews, with the exception of one man who is a negro from North America. . . and 265 of these Jews belonging to this Northern Commune govern-

THE RULERS OF RUSSIA

ment that is sitting in the old Smolny Institute come from the Lower East Side of New York—265 of them."

Mr. Field also writes as follows in the same Appendix : "Mrs. Ariadna Williams, widow of the late Dr. Harold Williams, for long *Manchester Guardian* correspondent in Russia, in her book, *From Liberty to Brest-Litovsk* (Macmillan, 1919), said : "The predominant class which rapidly crystallized around the Bolsheviks was mainly composed of individuals alien to the Russian people," and added : "They especially numbered a great many Jews. They spoke Russian badly. The nation over which they had seized power was a stranger to them, and, besides, they behaved as invaders in a conquered country."

Mr. Field also added in the same place : "Lenin was married to a Jewess, spoke Yiddish in his family circle, and Dr. Chaim Weizmann, Jewish Zionist leader, was quoted in the London *Jewish Chronicle* of December 16th, 1932, as saying that Lenin had taken part in Jewish student meetings in Switzerland thirty-five years before. He is generally regarded as a Russian, but there is doubt."

(2) The Rulers of Russia in 1919-1920

A. Homer, M.A., D.Sc., etc., wrote an article which appeared in the issues of *The Catholic Herald* of the 21st and 28th October and the 4th November, 1933, in reply to a challenge issued by Mr. L. J. Hydleman. The article was reprinted in pamphlet form in response to a widespread demand for this information, which had been collated from authoritative sources (both Jew and Gentile) to demonstrate the relation between Judaism and Bolshevism, and the alliance between International Finance and its protegees, Bolshevism and Zionism.

Thus far we are quoting from the Foreword to the pamphlet, which adds that the Editor of *The Catholic Herald* repeatedly reserved space for Mr. Hydleman to reply, but that, so far as has been ascertained, neither Mr. Hydleman nor any other responsible member of the

THE RULERS OF RUSSIA

Jewish nation has ever attempted a reply. From the pamphlet itself we learn :

"The Soviet movement was a Jewish, and not a Russian conception. It was forced on Russia from without, when, in 1917, German and German-American-Jew interests sent Lenin and his associates into Russia, furnished with the wherewithal to bring about the defection of the Russian armies. . . .

. . . "The Movement has never been controlled by Russians.

"(a) Of the 224 revolutionaries who in 1917 were despatched to Russia with Lenin to foment the Bolshevik Revolution 170 were Jews.

"(b) According to the *Times* of 29th March, 1919, of the 20 or 30 commissaries or leaders who provide the central machinery of the Bolshevik movement, not less than 75 per cent. are Jews . . . among minor officials the number is legion.'"

"According to official information from Russia, in 1920, out of 545 members of the Bolshevik Administration, 447 were Jews.

"The number of official appointments bestowed upon Jews is entirely out of proportion to their percentage in the State :

"The population of Soviet Russia is officially given as 158,400,000, the Jewish section, according to the Jewish Encyclopaedia, being about 7,800,000. Yet, according to the *Jewish Chronicle* of 6th January, 1933 : Over one-third of the Jews in Russia have become officials."

(3) The Rulers of Russia in 1923-1924

On pages 93 and 94 of *The Mystical Body of Christ in the Modern World* a passage is quoted from *Impressions of Soviet Russia*, by Charles Sarolea, Belgian

THE RULERS OF RUSSIA

Consul in Edinburgh and Professor of French Literature in the University of Edinburgh, in which he says : " I am quite ready to admit that the Jewish leaders are only a proportionately infinitesimal fraction, even as the British rulers of India are an infinitesimal fraction. But it is none the less true that those few Jewish leaders are the masters of Russia, even as the fifteen hundred Anglo-Indian Civil Servants are the masters of India. For any traveller in Russia to deny such a truth would be to deny the evidence of his own senses."

Professor Sarolea says that he has been a constant student of the Russian language, of Russian literature and of Russian conditions for thirty-five years, and that he submitted his Manuscript before publication to some of the highest European authorities on things Russian and Slavonic.

(4) The Rulers of Russia in 1928-1929

The erudite work of D. Petrovsky, *La Russie sous les Juifs* (Russia under the Jews), published by Baudinière, Paris, in 1931, treats at length of the origin of the two revolutions of 1917, and carries on the story of the Jewish domination of Russia to the years 1928-1929. It also gives a detailed account of the growth of anti-Jewish feeling.

Proofs, including a speech by Sir G. Buchanan, British Ambassador, are given on pages 25 and 26 of Petrovsky's work, of the complicity of the English Government in the first Russian revolution of 1917—the one which placed Lwoff, Kerensky and Milioukoff in power. Then, on pages 34 and 35, the story of the revolution is completed by the account of the sending of Lenin and companions to Russia from Switzerland by the German General Staff. It is there also asserted that it was Milioukoff, the Minister for Foreign Affairs in the revolutionary government, who procured from the English government the release of Trotsky and companions, who had been put under arrest at Halifax

THE RULERS OF RUSSIA

(Nova Scotia) by the British naval authorities. Petrovsky thinks that without the connivance of Kerensky, the second or Bolshevik revolution of 1917 would not have been possible. Germany and England were at war, but both were induced to help to install Jewish power in Russia. The German general, Ludendorff, in his Memoirs, admits the responsibility of his government for Lenin's return to Russia.*

In *All These Things*, pp. 62-63, A. N. Field points out the responsibility of the English in regard to the death of the Russian Imperial family. He quotes statements by Kerensky and by Miss Muriel Buchanan, daughter of the British Ambassador to Russia, Sir George Buchanan. The Tsar and the Imperial family were murdered by the order of the Jew, Sverdloff.

The *Figaro* of Paris in April, 1932, gave an outline of the career of Mr. Otto Kahn, partner in the Jewish International Bankinghouse of Kuhn, Loeb & Company, which, as we have seen, according to the American Secret Service, financed the Bolshevik Revolution of 1917. Otto Kahn's fellow partners were, Jacob Schiff, Paul and Felix Warburg. According to the *Figaro*, Mr. Kahn on first going to America was a clerk in the firm of Speyer and Company, and married a granddaughter of Mr. Wolf, one of the founders of Kuhn, Loeb and Company. The Parisian paper added that in June, 1931, Mrs. Otto Kahn paid a visit to Russia, where: "She was officially received by the Soviet government, which gave in her honour a grand diplomatic dinner and several brilliant receptions. The ceremonial displayed exceeded in pomp and solemnity the journey of Amannullah when King of Afghanistan. The Red army lined the roads at the present arms . . . It was the least that the heads of the 'Proletarian Dictatorship'

* Cf. Letter of J. M. Dell to Mr. Lloyd George cited by the Russian Commissar in the pamphlet *Trotsky* (Defender Publishers, Wichita, Kansas). Milioukoff also got Litvinoff liberated by England. He had been arrested as a German spy.

THE RULERS OF RUSSIA

could do in order to honour the wife of one of their sovereigns."

On the same pages, 56 and 57 of *All These Things*, by A. N. Field, from which the above information is taken, we also read that Mr. Hannen Swaffer wrote in the *Daily Herald* of April 2, 1934, as follows : "I knew Otto Kahn, the multimillionaire, for many years. I knew him when he was a patriotic German. I knew him when he was a patriotic American. Naturally, when he wanted to enter the House of Commons, he joined the 'patriotic party.'" We read, too, that an attempt was made to secure the nomination of Mr. Otto Kahn as president of the English-speaking Union, and the manoeuvre was defeated by the timely exposure of Kahn's Bolshevik activities. It was proved that Kahn's house was a meeting place for Soviet agents, such as Nina Smorodin, Claire Sheridan, Louise Bryant and Margaret Harrison.

(5) The Rulers of Russia, 1935-1936

In the able work of A. N. Field, from which I have already quoted, we find, on pages 276 and 277, the following remarkable statements :

"Stalin, present ruler of Russia, is not a Jew, but took as his second wife the twenty-one year old sister of the Jew, L. M. Kagonowitz, his right-hand man, who has been spoken of as his probable or possible successor. Stalin's every movement is made under Jewish eyes."

"Central Committee of the Communist Party, 1935."

"According to the 'Defender' (Wichita, Kansas) for February, 1936, the Central Committee of the Communist party in Moscow, the very centre of International Communism, consisted of 59 members, of whom 56 were Jews, and the other three were married to Jewesses. These figures are given in other journals also.

The list is as follows :

Non-Jews married to Jewesses (3) : L. V. Stalin, S. S. Lobow, V. V. Ossinsky. Jews (56) : V. V. Balitsky.

THE RULERS OF RUSSIA

K. J. Baumann, I. M. Vareikis, J. B. Gamarnik, I. I. Egoff, I. A. Zelensky, I. D. Kabakoff, L. M. Kaganowitz, V. G. Knorin, M. M. Litvinoff, I. E. Liobimow, D. Z. Manouilsky, I. P. Nossow, J. L. Piatakow, I. O. Piatnitzky, M. O. Aazoumow, M. L. Ruchimovitch, K. V. Rindin, M. M. Houtaevitch, M. S. Tchoudow, A. M. Schvernik, R. I. Eiche, G. G. Iagoda, I. E. Iakir, I. A. Iakovlew, F. P. Griadinsky, G. N. Kaminsky, I. S. Unschlicht, A. S. Boulin, M. I. Kalmanowitz, D. S. Beika, Zifrinovitch, Tratchter, Bitner, G. Kaner, Leo Krichman, A. K. Lepa, S. A. Lozovsky, B. P. Pozern, T. D. Deribass, K. K. Strievsky, N. N. Popow, S. Schwartz, E. I. Veger, I. Z. Mechlis, A. I. Ougarow, G. I. Blagonravow, A. P. Rosengolz, A. P. Serebrovsky, A. M. Steingart, I. P. Pavlounovsky, G. I. Sokolnikow, C. I. Broido, V. I. Polonsky, G. D. Veinberg.

The Bolshevik Commissar for Foreign Affairs is the Jew Litvinoff of the many aliases, former passer of stolen banknotes, and lately President of the Council of the League of Nations. A detailed list of the Staff under him, as printed in *Das Berner Fehlurteil* by Stephen Dasz, doctor of law, Budapest (U. Bodung Verlag, Erfurt, 1935) shows it as almost entirely Jewish, both in respect of the principal and minor offices. The same applies to the Bolshevik Diplomatic Corps abroad. The following list of Bolshevik Ambassadors and Ministers Plenipotentiary in different countries is compiled from various publications issued in 1935 and 1936. It may not be quite up-to-date, but is nearly so :

Bolshevik Ambassadors, 1935-1936

<i>Country</i>	<i>Ambassador or Minister</i>	<i>Race</i>
GREAT BRITAIN	... MAISKY (alias Steinman)	... Jew
GERMANY	... SURITZ	... Jew
FRANCE	... POTEMKINE (Staff Jewish)	... Russian
ITALY	... STEIN	... Jew

THE RULERS OF RUSSIA

<i>Country</i>	<i>Ambassador or Minister</i>	<i>Race</i>
UNITED STATES	... TROYANSKI (married to a Jewess)	... Russian
JAPAN	... YURENEFF (alias Goffman)	... Jew
TURKEY	... KARAKHAIN	... Jew
BELGIUM	... ROUBININE	... Jew
NORWAY	... YAKOUBOWITZ	... Jew
SWEDEN	... MADAME KALLONTAI	... Jewess
ROUMANIA	... OSTROVSKY	... Jew
GREECE	... KOBETZKI (Staff Jewish)	... Russian
LATVIA	... BRODOVSKI	... Jew
LITHUANIA	... KARSKI (alias Bejmann)	... Jew
FINLAND	... ASMOUS	... Jew
SWITZERLAND (unofficial)	... DR. BAGOZKI	... Jew
URUGUAY (expelled)	MINKINE	... Jew

"League of Nations Delegation: Litvinoff (Jew), Rosenberg (Jew), Stein (Jew) Markus (Jew) Brenners (Jew), Hirschfeld (Jew), Halphand (Jew) Swanidze (Georgian).

"The reader may wonder why newspapers never mention that Bolshevism is simply a Jewish conquest of Russia. The explanation is that the international news agencies on which papers rely for foreign news are controlled by Jews."

"The Jew Jagoda is head of the G.P.U. (the former Cheka), now called 'The People's Commissariat for Internal Affairs.' The life, death or imprisonment of Russian citizens is in the hands of this Jew, and his spies are everywhere. According to the anti-Commintern bulletin (15/4/35) Jagoda's organisation between 1929 and 1934 drove between five and six million Russian peasants from their homes.

"(The Government of France now (July, 1936) has as Prime Minister the Jewish Socialist Leon Blum.

THE RULERS OF RUSSIA

According to the French journal *Candide* M. Blum has substantial interests in Weiler's Jupiter aero-engine works in France, and his son, Robert Blum, is manager of a branch Weiler works in Russia, making Jupiter aero-engines for the Russian Government)."

The Soviet Board of Censors in 1935

In a book entitled *Insanity Fair*, Mr. Douglas Reed, who visited Russia at the same time as Mr. Anthony Eden, as the representative of an English paper, describes his experiences there. In view of the official statements issued from Moscow, his account of the composition of the Soviet Censorship Department is of special interest. Mr. Reed's book only came into my hands some months after the publication of the first edition of this pamphlet. I understand that the visit to Russia took place in March-April, 1935. The following extracts are taken from pages 194, 195, 199, 200 :—

"The two great British institutions represented by Eden and myself had never sent a representative to Soviet Russia until now . . . British statesmen had never gone to Moscow. My paper had never sent a correspondent to Moscow because of the Soviet censorship.

"Thus our two visits were both great events, each in its own sphere. The Soviet Government had repeatedly complained about Russian news being published from Riga and asked why a correspondent was not sent to Moscow to see for himself, and the answer was always Censorship. So my arrival was in the nature of a prospecting tour. Before I had been there five minutes the Soviet Government started quarrelling with me about the most trivial thing. For I wrote that Eden had passed through streets lined with 'drab and silent crowds', I think that was the expression, and a little Jewish censor came along, and said these words must come out.

"I asked him if he wanted me to write that the streets were filled with top-hatted bourgeoisie, but he was

THE RULERS OF RUSSIA

adamant. Such is the intellectual level of the censors. The censorship department, and that means the whole machine for controlling the home and muzzling the foreign press, was entirely staffed by Jews, and this was a thing that puzzled me more than anything else in Moscow. There seemed not to be a single non-Jewish official in the whole outfit, and they were just the same Jews as you met in New York, Berlin, Vienna and Prague—well-manicured, well-fed, dressed with a touch of the dandy. I was told that the proportion of Jews in the government was small, but in this one department that I got to know intimately they seemed to have a monopoly, and I asked myself, where were the Russians? The answer seemed to be that they were in the drab, silent crowds which I had seen but which must not be heard of. . . . I broke away for an hour or two from Central Moscow and the beaten tourist tracks and went looking for the real Moscow. I found it. Streets long out of repair, tumbledown houses, ill-clad people with expressionless faces. The price of this stupendous revolution; in material things they were even poorer than before. A market where things were bought and sold that in prosperous bourgeois countries you would have hardly bothered to throw away; dirty chunks of some fatty, grey-white substance that I could not identify, but which was apparently held to be edible, half a pair of old boots, a few cheap ties and braces. . . .

"And then, looking further afield, I saw the universal sign of the terrorist State, whether its name be Germany, Russia, or what-not. Barbed wired palisades, corner towers with machine guns and sentries. Within, nameless men, lost to the world, imprisoned without trial by the secret police. The concentration camps, the political prisoners. In Germany, the concentration camps held tens of thousands, in this country, hundreds of thousands. . . .

"The next thing. . . . I was sitting in the Moscow State Opera. Eden, very Balliol and very well groomed, was in the ex-Imperial box. The band played

THE RULERS OF RUSSIA

"God save the King", and the house was packed full with men and women, boys and girls, who judged by western standards, I put down as members of the proletariat, but no, I was told, the proletariat isn't so lucky, these were the members of the privileged class which the Proletarian State is throwing up, higher officials, engineers and experts."

(6) The Rulers of Russia in 1937

In the July issue of the splendid Review, *Contre Révolution*, edited at Geneva by Léon de Poncins, there is an excellent article on this subject by A. Stolypine. Mr. Stolypine is a son of the former Russian minister who was assassinated in September 1911, by the Jew, Mardko Bagroff. From this article the following extracts are taken :

"Many Jewish leaders of the early days of the revolution have been done to death during the Trotsky trials, others are in prison. Trotsky-Bronstein is in exile. Jankel Gamarnik, the Jewish head of the political section of the army administration, is dead. Another ferocious Jew, Jagoda (Guerchol Yakouda), who was for a long time head of the G.P.U., is now in prison. The Jewish general, Jakir, is dead, and along with him a number of others sacrificed by those of his race. And if we are to judge by the fragmentary and sometimes even contradictory lists which reach us from the Soviet Union, Russians have taken the places of certain Jews on the highest rungs of the Soviet official ladder. Can we draw from this the conclusion that Stalin's government has shaken itself free of Jewish control and has become a National government? Certainly no opinion could be more erroneous or more dangerous than that.

". . . The Jews are yielding ground at some points and are sacrificing certain lives, in the hope that by clever arrangements they may succeed in saving their threatened power. They still have in their hands the principal levers of control. The day they will be

THE RULERS OF RUSSIA

obliged to give them up the Marxist edifice will collapse like a house of cards.

" To prove that, though Jewish domination is gravely compromised, the Jews are still in control, we have only to take the list of the highly placed officials of the Red State. The two brothers-in-law of Stalin, Lazarus and Moses Kaganovitch, are ministers of Transport and of Industry, respectively; Litvinoff (Wallach-Meyer-Finkelstein) still directs the foreign policy of the Soviet Union. . . . The post of ambassador at Paris is entrusted to the Jew, Louritz, in place of the Russian, Potemkine, who has been recalled to Moscow. If the ambassador of the U.S.S.R. in London, the Jew Maiski, seems to have fallen into disgrace, it is his fellow-Jew, Samuel Kagan, who represents U.S.S.R. on the London Non-Intervention Committee. A Jew named Yurenoff (Gofmann) is the ambassador of the U.S.S.R. at Berlin. . . . Since the beginning of the discontent in the Red Army the guard of the Kremlin and the responsibility for Stalin's personal safety is confided to the Jewish colonel, Jacob Rapaport.

" All the internment camps, with their population of seven million Russians, are in charge of the Jew, Mendel Kermann, aided by the Jews, Lazarus Kagan and Semen-Firkin. All the prisons of the country, filled with working-men and peasants, are governed by the Jew, Kairn Apeter. The news-Agency and the whole Press of the country are controlled by the Jews. . . . The clever system of double control, organised by the late Jankel Gamarnik, head of the political staff of the army, is still functioning, so far as we can discover. I have before me the list of these highly placed Jews, more powerful than the Bluchers and the Egonoffs, to whom the European Press so often alludes. Thus the Jew, Aronchtam, whose name is never mentioned, is the Political Commissar of the Army in the Far East: the Jew Rabinovitch is the Political Commissar of the Baltic Fleet, etc.

THE RULERS OF RUSSIA

"All this goes to prove that Stalin's government, in spite of all its attempts at camouflage, has never been, and will never be, a national government. Israel will always be the controlling power and driving force behind it. Those who do not see that the Soviet Union is not Russian must be blind."

Mr. Stolypine also affirms that "Anti-Semitism in the Soviet Union is entering on the initial stage of an organised struggle, and is beginning the battle for power. I can confirm this, if needs be, by many testimonies from the Muscovite Press." Still, notwithstanding Mr. Stolypine's testimony that a new generation is arising in Russia which is beginning to see that they and their country are only pawns in the hands of the Jews, we must not leave out of account the indications to the contrary.

First of all, Communist propaganda in every country shows few signs of division or weakening, in spite of the trials and massacres of revolutionaries by their fellow-revolutionaries. That would seem to indicate that there must be the same tenacious driving force behind the figureheads all the time. A rising tide of Anti-Semitism should normally have the effect of weakening external action, by obliging the leaders to defend themselves at home. Secondly, according to the pamphlet on Trotsky by a former Russian Commissar, Trotsky and Stalin, though hating each other, are both being employed in their appointed roles. Trotsky "has been excluded from the executive board which is to put over the New Deal concocted for Soviet Russia and the Communist Third International. He has been given another, but not less important, duty of directing the Fourth International, and gradually taking over such functions of Communistic Bolshevism as are becoming incompatible with Soviet and "Popular Front" policies. . . . Whatever bloodshed may take place in the future will not be provoked by the Soviet Union, or directly by the Third International, but by Trotsky's Fourth International, and by Trotskyism. Thus, in his

THE RULERS OF RUSSIA

new role, Trotsky is again leading the vanguard of world revolution, supervising and organising the bloody stages of it. He is past-master in this profession, in which he is not easily replaced. . . . Mexico has become the headquarters for Bolshevik activities in South American countries—all of which have broken off relations with the Soviet Union. Stalin must re-establish these relations and a Fourth International co-operating with groups of Trotsky-Communists will give Stalin an excellent chance to vindicate Soviet Russia and official Communism. Any violent disorders and bloodshed which Jewish internationalists decide to provoke will not be traced back to Moscow, but to Trotsky-Bronstein, who is now resident in Mexico, in the mansion of his millionaire friend, Muralist Diego Rivera." (*Trotsky*, by a former Russian Commissar, Defender Publishers, Wichita, Kansas, U.S.A.). These remarks are certainly worthy of serious consideration. They give a possible explanation of the elaborately staged trials of the Trotskyists.

Thirdly, though the Jew Feuchtwanger's book, *Moscow*, 1937, published by Gollancz, is obviously an attempt to undo the effect of André Gide's home-truths about life in the Soviet Union, yet his testimony about the Jews is worth quoting. According to Feuchtwanger, the Jews are fanatically devoted to the regime, and feel completely in harmony with the new State. Evidently they still feel confident of being able to maintain their ruling position, and want to remove the impression that there is any reason for anxiety. Mr. Stolypine might, however, reply that the insistence upon the absence of anti-Semitism is just propaganda, like the rest of the book.

An article in *Contre-Révolution* of December 1937, by J. Fontenoy, on *Anti-Semitism in Russia*, contains the following: "On my arrival in U.S.S.R. in 1934, I remember that I was struck by the enormous proportion of Jewish functionaries everywhere. In the Press, and diplomatic circles, it was difficult to find non-Jews . . .

THE RULERS OF RUSSIA

In France many believe, even amongst the Communists, that, thanks to the present anti-Jewish purge... Russia is no longer Israel's chosen land... Those who think that are making a mistake." This writer, when speaking of an incident at the Polish frontier, alludes, in passing, to one of the ways in which Jewish domination has so far been maintained. This is the system of Political Commissars controlling the military commanders. Every military unit has its Political Commissar to whom the military commander must submit all plans in advance. In practically every one the Political Commissar is (or was) a Jew. In the pamphlet on *Trotsky*, (Defender Publishers, Wichita, Kansas), by a former Russian Commissar, there is a good outline of the working of the system.

(A. N. Field's book, *All These Things*, from which I have quoted, can be obtained from The Director, M.C.P., 93 Chancery Lane, London, W.C.2.)

Former Russian Diplomat on "Moscow" in 1938

M. Butenko, the Soviet Chargé d'Affaires at Bucharest, who fled to Italy when his recall to Russia was announced, has written an article on Russia for the *Giornale d'Italia* of February 17th, as I received the March, 1938 issue of the *Free Press* (London) containing a translation of the article, just as I was correcting the proof of this pamphlet, I thought it well to quote some of the article as a testimony to the accuracy of the statements contained in the pamphlet. M. Butenko, amongst other things, says:

"The Bolsheviks had promised to give the workers the industries, mines, etc., and to make them 'masters of the country.' In reality, never has the working class suffered such privations as those brought about by the so-called epoch of 'socialisation.' In place of the former capitalists a new 'bourgeoisie' has been formed, composed of 100 per cent. Jews. Only an insignificant number of former Jewish capitalists left Russia after the

THE RULERS OF RUSSIA

storm of the Revolution. All the other Jews residing in Russia enjoy the special protection of Stalin's most intimate adviser—the Jew, Lazare Kaganovitch. All the big industries and factories, war products, railways, big and small trading, are virtually and effectively in the hands of Jews, while the working class figures only in the abstract as the 'patroness of economy.'

"The wives and families of Jews possess luxurious cars and country houses, spend the summer in the best climatic or bathing resorts in the Crimea and Caucasus, are dressed in costly Astrakan coats; they wear jewels, gold bracelets and rings, send to Paris for their clothes and articles of luxury. Meanwhile the labourer, deluded by the revolution, drags on a famished existence.... The Bolsheviks had promised the peoples of old Russia full liberty and autonomy... I confine myself to the example of the Ukraine. The entire administration, the important posts controlling works in the region, are in the hands of Jews or of men faithfully devoted to Stalin, commissioned expressly from Moscow. The inhabitants of this land once fertile and flourishing suffer from almost permanent famine."

APPENDIX I.

An Outline of Litvinoff's Career

"In December, 1917, after the Bolshevik Government had come into power, Lenin and Trotsky chose Rothstein for the post of Bolshevik Ambassador to Great Britain, but finally decided on Litvinov, because, as Radek observed: "Rothstein is occupying a confidential post in one of the British Government Departments, where he can be of greater use to us than in the capacity of semi-official representative of the Soviet Government."*

"Meyer Genoch Moisevitch Wallach, alias Litvinov, sometimes known as Maxim Litvinov or Maximovitch, who had at various times adopted the other revolutionary

* Evidence of a Russian to whom this statement was made.
Patriot, November 15th, 1923.

THE RULERS OF RUSSIA

aliases of Gustave Graf, Finkelstein, Buchmann and Harrison, was a Jew of the artisan class, born in 1876. His revolutionary career dated from 1901, after which date he was continuously under the supervision of the police and arrested on several occasions. It was in 1906, when he was engaged in smuggling arms into Russia, that he lived in St. Petersburg under the name of Gustave Graf. In 1908 he was arrested in Paris in connection with the robbery of 250,000 roubles of Government money in Tiflis in the preceding year. He was, however, merely deported from France.

"During the early days of the War, Litvinov, for some unexplained reason, was admitted to England "as a sort of irregular Russian representative,"* and was later reported to be in touch with various German agents, and also to be actively employed in checking recruiting amongst the Jews of the East End, and to be concerned in the circulation of seditious literature brought to him by a Jewish emissary from Moscow named Holtzmann. Litvinov had as a secretary another Jew, named Joseph Fineberg, a member of the I.L.P., B.S.P. and I.W.W. (Industrial Workers of the World), who saw to the distribution of his propaganda leaflets and articles. At the Leeds conference of June, 3, 1917, referred to in the foregoing chapter, Litvinov was represented by Fineberg. In December of the same year, just after the Bolshevik Government came into power, Litvinov applied for a permit to Russia, and was granted a special 'No Return Permit.' He was back again, however, a month later, and this time as 'Bolshevik Ambassador' to Great Britain. But his intrigues were so desperate that he was finally turned out of the country."

* Lord Curzon, in House of Lords, March 26, 1924.

APPENDIX II

The Rulers of Russia are Jewish Politicians in a Messianic Era

We know what the immediate post-war period was. Russia in the hands of the Jews, was the centre of direction of the revolutionary movements which shook Europe to its foundations. Hungary came under the power of Bela Kun, Germany nearly succumbed. Poland, Switzerland and Italy were just saved. The Socialists, under the Jew, Bauer, triumphed at Vienna. Yet in a work, entitled "The Jews", published by the Jews of Paris in 1933, to protest against the "anti-Semitism" of Hitler, we read :

"In spite of the frightful pogroms which took place first in Poland and then in unprecedented fashion in the Ukraine and which cost the lives of thousands of Jews, the Jewish people considered the post-war period as a messianic era. Israel, during those years, 1919-1920, rejoiced in Eastern and Southern Europe, in Northern and Southern Africa, and above all in America."

The same work, on page 71, under the heading, "Jewish Politicians of the Post-War Period", shows side by side the photos of Trotsky, Litvinov, Lord Reading, (Rufus Isaacs) and Bernard Baruch, the International Banker, who is said to be the Financial Adviser of President Roosevelt.

The Rulers of Russia, then, are Jewish Politicians, and they are applying to the world the doctrine of Karl Marx (Mardochai). Marx, according to the Jewish writer, Bernard Lazare, was "a clear and lucid Talmudist. . . full of that old Hebrew materialism which ever dreams of a paradise on earth and always rejects the hope held out of the chance of a Garden of Eden after death." *

* *L'Antisémitisme*, p. 346.

THE RULERS OF RUSSIA

APPENDIX III

Reply to some Criticisms

Mr. Frank Newby, in the course of a lengthy review in *The Catholic Worker* of July, 1938, applied the epithet "mischievous" to this pamphlet and added that he did not think that it could serve any useful purpose but would simply be provocative of anti-Semitism.

Such language is certainly strong, and I am afraid that its vigour is in part due to Mr. Newby's superficial knowledge of the question under discussion.

What the Pamphlet sets out to prove

First of all, the pamphlet treats of only one point out of the many discussed in the book, *The Mystical Body of Christ in the Modern World*, to which it refers. The pamphlet proves that Bolshevism is an instrument in the hands of the Jews. The book shows Bolshevism in its proper perspective, namely, as the most recent development in the age-long struggle waged by the Jewish Nation against the Supernatural Messias, our Lord Jesus Christ, and His Mystical Body, the Catholic Church. Our Lord Jesus Christ is at one and the same time the Second Person of the Blessed Trinity and a Jew of the house of David. He spoke to the Jews of a higher life to be obtained by incorporation into His Mystical Body. The Jews set up racial descent from Abraham, in opposition to spiritual descent from Abraham by faith in the Supernatural Messias, and refused to subject their national life to the Mystical Body of Christ. They thus put their race and nation in the place of God, deified them in fact. They then rejected the Supernatural Messias and elaborated a programme of preparation for the Natural Messias to come. The Natural Messias can have but one object, the imposition of Jewish supremacy. There is no alternative.

The Forces of Naturalism

The Jewish Nation thus gradually became the most strongly organised visible force working for the elimination of the supernatural outlook in society and the installation of Naturalism. Let me explain. The supernatural outlook holds that we are a race whose highest life, the Divine Life of Grace, by which the Blessed Trinity dwells in our souls, was lost by the fall of Adam but restored through our Lord Jesus Christ, True God and True Man. Naturalism denies the existence of any life higher than natural life, and maintains that social relations should be organised on that basis. Catholic Europe, however imperfectly, once had the supernatural outlook, and we are urged by the Holy Father in the Encyclical, *Quas Primas*, to work for the return of society to our loving Saviour. To do that, we have to combat the Naturalism of the Jewish Nation which is opposed to all that is enshrined for us in the Kingship of Christ. Besides the Jewish Nation, there are other forces, both invisible and visible, working for the reign of Naturalism, the invisible ones, Satan and his fellow-demons, using the visible. The ultimate aim is always the suppression of the Mass, the expression of humble submission of the Mystical Body. The way is prepared therefor by an organisation of society such that from the moment they leave the Church after Mass Christians find themselves a prey to incentives to renounce their allegiance to Christ the King, Head of the Mystical Body. Social organisation is meant to aid Christians to bring unity into their lives, instead of opposing obstacles to them in the struggle. Let us take one point. "By the fact", writes Pope Pius VII in the letter, *Post tam diuturnas* (1814), "that the freedom of all forms of worship is proclaimed, truth is confused with error, and the holy and immaculate Spouse of Christ, outside of which there can be no salvation, is placed on the same level as heretical sects and even as Jewish perfidy." Pope Pius XI insists upon the same point in the letter, *Quas Primas*, on the Kingship of

THE RULERS OF RUSSIA

Christ. There the Sovereign Pontiff shows that the Naturalistic spirit has gradually come to infect society, because "by degrees the religion of Christ was put on the same level as false religions and placed ignominiously in the same category with them." The insult to God involved in that attitude should make every Catholic's blood boil with indignation. That it does not is a proof of how low we have fallen and how sadly we have been influenced by our environment. All these are plain, simple, elementary truths, upon which the book, *The Mystical Body of Christ in the Modern World*, insists, but which were taken for granted in this pamphlet.

Furthermore, the opposition of the Jewish Nation to God become Man—God does know what is best for the world and He loves us as no other can—has had and is having disastrous effects on the world and on the Jews themselves. These disastrous effects are morally inevitable, given the persistent rejection of order. "Opposition to the order God has established in the world leads inevitably to decay in belief in God among the Jews, and to corruption in regard to the correct attitude towards their fellow human beings and in regard to the means to be employed to get other nations to accept the messianic message. It is morally inevitable that nations which resist God and oppose the supernatural order of the world should suffer decay in the process. The excesses of the Bolshevik revolution thus find their explanation. We are, however, dealing with a moral law in the wide sense. God is merciful and the Sacred Heart of Jesus loves the members of his own race with a special love. We cannot draw conclusions from such a law to all the individual members of the nation. . . . There are Jews in whom may be seen excellent qualities, and the supernatural life is poured out upon all by Our Lord, even upon those who reject Him. All Jews, however, in proportion as they are one with the leaders and rulers of their race, will oppose the influence of the supernatural Life of Grace in society and will be an

THE RULERS OF RUSSIA

active ferment of Naturalism."* Jews like J. Weill in *La Foi d'Israël*, who speak of Christianity as "a form of messianism originally very Jewish but very strongly coloured and modified by mystical and mythical elements derived from paganism", say that the mission of Israel amongst the nations has for "its final ideal and the consummation of its destiny the setting up of a society of peoples reconciled together and morally united in a spirit of definitive peace, of social justice and of fraternal solidarity." Since there is only one world and one Divine Plan for order, this can only mean that the Jewish Nation by its natural vigour and power will mould the nations into unity, in opposition to the Divine Plan. The result is an inevitable increase of disorder in the Jewish Nation and in the world. Do we not see this in practice?

In his book, *Integrales Judentum* (Integral Judaism), the Jewish writer, Alfred Nossig, who in 1926 was secretary of a league for international concord, says : "The modern socialist movement is chiefly the work of Jews. . . . It is true that the Jewish socialist leaders were, for the most part, far removed from Judaism. Nevertheless the rôle they played in the movement does not come from themselves alone. The Mosaic principles have acted upon them unconsciously. The blood of the ancient missionary people has shown itself in their intellectual outlook and in their social attitude. The present world-wide Socialist Movement forms the first stage in the fulfilment of the Mosaic plan ; it is the beginning of the realisation of the future state of the world announced by our prophets. . . . Hence all Jewish groups, whether they be Zionists or partisans of the Dispersion have a vital interest in the triumph of Socialism. They ought to long for it not only as a matter of principle because of its identity with the Mosaic plan,

* *The Mystical Body of Christ in the Modern World*, (Second Edition), pp. 267, 261.

THE RULERS OF RUSSIA

but as a tactical weapon. . . . Already the dawn of our day lights up the horizon."*

The inauguration of the Hungarian section of the Naturalistic Messianic Kingdom is treated of in Dr. Hans Eisele's book, *Bilder aus dem Kommunistischen Ungarn*, published in 1920. From it we learn that handbills were distributed amongst the Jews in Buda-Pesth, during the Judæo-Masonic-Communist revolution of 1919 in Hungary, containing the following appeal: "People of Israel! with the help of our mighty ally we have fought for the revolution and we have won through. If now we all hold together and if we do not consider ourselves as Hungarian Jews, but with the tenacity of our race defend the conquered positions which will be attacked in vain, we can set up Judæa. Make every effort to have the public positions occupied by our co-religionists. Do not translate your names into Magyar. Woe to those who will get themselves baptized! Jehovah is with us. Our centuries of exile are at an end. We shall have a new homeland between the Danube and the Theiss. Support the secret societies, for these assure to every faithful follower of Jehovah a suitable place in the new state. Szamuely will protect us."

Mr. Newby says that "he has never seen any evidence of a policy of world domination for the attainment of the Messianic kingdom." The above texts may enlighten him. If they do not, there are others. In addition, he can consult *The Mystical Body of Christ in the Modern World* for evidence about the Messianism of Karl Marx.† He will also find on page 93 of the same work a reference to a sketch of Lenin's career showing that

* Quoted by Léon de Poncins in *La Mystérieuse Internationale juive*, p. 74.

† A point that is not there touched upon is the resemblance between the Marxian system and the Jewish Kabbala. If we make one suppression which, in the case of Marx, may well be ascribed to the influence of Hegel, the rest is strikingly similar. Be it remarked in passing that Freudian psychoanalysis is also in great part the Jewish Kabbala.

THE RULERS OF RUSSIA

he was at the same time a paid agent of the Russian secret police and of Jewish financiers engaged in furthering the Marxist conspiracy. Does Mr. Newby think that it was by accident that Bela Kun (Cohen) appeared in Hungary and seventeen years later in Barcelona?

Are the Jews persecuted in Russia?

Mr. Newby says that "there is a formidable list of murdered rabbis and closed synagogues in the Soviet Union." On this point I beg to submit the following observations.

In *The Mystical Body of Christ in the Modern World*, pp. 294 and 295, there is a long quotation from an article by a distinguished Jew, Mr. Norman Bentwich, O.B.E., M.C., in the *B'nai B'rith Magazine*. In that article, he answers No to the question: "Is Judaism doomed in Soviet Russia?" He says that "the Communist Party, which controls the Soviet Government, is opposed to Judaism as to any other established religion: for its dominant creed is a militant atheism. Yet it has to be recognised that the attack on the old Jewish worship and learning, the demand for the closing of synagogues and schools and yeshivas comes principally from the younger generation of Jews. The Jewish Communist youth in large part have revolted against the old order. . . . The question arises whether Judaism will survive in this hostile atmosphere, without the religious hold and without the national ideal, reduced to a matter of national or racial pride and feeling. . . . The spiritual motive of the revolution goes back to the principles of Socialism in the teaching of the Hebrew prophets, even though the Communist denies the rock from which he is hewn and knows not the hole from which he is dug. The revolution of this generation against the old creeds and its devotion to a materialistic theory of work will not be a permanent belief. It is contrary alike to the Russian and the Jewish nature and to the outlook of science in our day."

THE RULERS OF RUSSIA

Again, the January 1934 issue of the American Jewish journal "Opinion," styled "A Journal of Jewish Life and Letters" had an article stating: "There is no doubt that the old, traditional Jewish synagogue is rapidly dying out in Russia. It is dying not because of Communist persecution, as many would like to believe, or any other outside influence, but simply because of a natural law of life. The youth has deserted it. Go over to the Jewish Communist Club on Tverskaya Street and you will find plenty of them."*

Again, in *The Jewish Chronicle Supplement*, February 26, 1937, page 3, we read: "It is a known fact that in Russia, in so far as there was persecution of the Jewish religion it never came from the higher staff authorities but always from the Jewish Communists, who were, in most cases, sons of strictly religious fathers . . ." This text and others of a like nature are quoted in the *Free Press* (London) of October, 1938.

Finally, I beg to draw special attention to Mr. Reed's statement about the composition of the Censorship Department of the Soviet Government. Since "the whole machine for controlling the home and muzzling the foreign press is entirely staffed by Jews," Mr. Newby ought to know that he must control his information. Has he done so?

The Nazi Reaction

In *The Mystical Body of Christ in the Modern World* (Second Edition, pp. 310 et seq.), I gave a long quotation from the Viennese Catholic Weekly, *Schönere Zukunft*, in which Dr. Eberle outlined the enormous extent of the Jewish influence in Germany, adding that matters were still worse in Austria. "To-day", wrote Dr. Eberle in 1932, "Catholics are almost completely silent about the question of Judaism, though Jewish influence, not only in Russia, Hungary, Poland, France, England, America and Austria, but also in Germany, has attained a degree of power and might altogether out of proportion to the

* Quoted from *Wolves in Sheep's Clothing*, by George E. Sullivan.

THE RULERS OF RUSSIA

number of Jews in the total populations of these countries. . . . This silence, is in part, due to ignorance, especially in the provinces. But it is also due to an already existing dependence on Jews. Three-fourths of the Christian newspapers would be reduced to two-thirds or even one-half of their present size, if they were compelled to give up advertisements of Jewish shops and banks, and Jewish advertisements would not be forthcoming if the Jewish question were treated of." I then went on to say: "The movement which centres round the figure of Hitler has reacted against the state of affairs outlined by Dr. Eberle. The Jewish claim to be the race and nation destined by God to mould other nations—this is the necessary significance of their looking forward to another Messias—has led to a partial conflict . . . The Hitlerite movement, however, has not only come into conflict with the international naturalism of the Jewish nation, but also with the supranational supernaturalism of the Catholic Church. What, then are the forces behind the movement? An extract from the *Revue Internationale des Sociétés Secrètes* of June 1, 1933, pp. 333-335, will help us to get some idea of them. The article in question runs as follows:—"Prussian Freemasonry rules in Germany with the triumph of the National Socialism of Hitler. The three Grand Lodges of Prussia, had already made clear their aims in the following Declaration adopted on February 16, 1924, by the assembly of the Prussian Grand-Masters. (Here follows the text of the Declaration which embodies the deification of the German race.)"** I then went on to say: "Freemasonry means pantheism and the deification of man. Here we see that Hitlerism is supported by Prussian Freemasonry, which is tantamount to the deification of the German race under the hegemony of Prussia. To a certain extent, then, the Hitlerite reaction against Jewish domination represents the deification of

* The Grand Orient Humanitarian International Lodges were suppressed. Prussian Freemasonry was not suppressed, far from it.

THE RULERS OF RUSSIA

the German Race in opposition to the deification of the Jewish Race.

"Thanks to the efforts of International Finance and Freemasonry, Prussia, with Berlin as capital, ousted Austria with its brilliant capital, Vienna, from the leadership of the German-speaking peoples. Cardinal Richelieu's policy during the Thirty Years' War (1618-1648) prepared the way; Frederick the Great, . . . carried on the work. International Finance and Freemasonry then brought about the birth of the German Empire of the Hohenzollern, which grouped a large number of German-speaking Catholics under the hegemony of Prussia. The Nazi movement is now endeavouring to bring the rest of the German-speaking Catholics under the same rule, in the name of the naturalistic principle of race. . . . From an article by H. Belloc in *G. K.'s Weekly*, February 8, 1934, we learn that the English and American Governments, supported by . . . the Freemason, Clemenceau (during the peace negotiations at the end of the Great War), refused to allow a Catholic South Germany and a Rhineland State (also predominantly Catholic) to arise. The work of the Freemason Bismarck was not to be undone. Now Catholic Austria is to be incorporated."

Since the above lines were written in 1934, Austria has been incorporated into the Reich of Hitler and Prussian Freemasonry. From the moment Catholics in Germany and Austria leave the Church after Mass there is danger of their finding society organised against the Kingship of Christ on the principle that the pure German race is God. "He who takes the race", writes Pope Pius XI in the Encyclical of March 14, 1937, *On the Condition of the Church in Germany*, "or the people, or the State, or the form of Government, the bearers of the power of the State or other fundamental elements of human society—which in the temporal order of things have an essential and honourable place—out of the system of their earthly valuation, and makes them the ultimate form of all, even of religious values, and deifies

THE RULERS OF RUSSIA

them with an idolatrous worship, perverts and falsifies the order of things created and commanded by God. . . . only superficial minds can lapse into the heresy of speaking of a national God, of a national religion; only such can make the mad attempt of trying to confine within the boundaries of a single people, within the narrow blood stream of a single race, God the Creator of the world."

As the annexation of Austria to Prussia meant the triumph of Naturalism over the Supernatural Life of the Mystical Body of Christ, it was allowed to take place without very much opposition. Now that the Masonic creation of Masaryk and Benes, Czecho-Slovakia, the link between the Rulers of Russia and Western Europe, is in danger, we see the three great Judæo-Masonic Powers, known as "the three great democracies", namely, England, France and the United States of America, being got ready for war against Germany and Italy.* We are told that war is inevitable. Why is this? A little book, recently published by the Ligue Franc-Catholique, entitled *Les Forces occultes en Allemagne*, by H. du Mesnil-Thoret, goes far towards supplying the answer. From it we learn that Prussian Freemasonry, while cultivating the pantheistic spirit of the Masonic sect, remained strictly nationalist and never admitted Jews to membership.† Prussian Masonry's naturalistic designs against the Mystical Body of Christ have been consistently favoured, but its present revolt against the naturalism of the highly organised Jewish Nation must be crushed. Will not the Rulers of Russia be able to profit by the war to propagate Communism amongst the munition-workers in all the countries engaged therein, not only in Germany and Italy but also in England, France and the United States? The end of the war may well see a Communist revolution and, as a result, the Mass practically abolished in

* Read *Count your Dead— They are alive*, by Wyndham Lewis.

† The Grand Orient Lodges, which have been suppressed, did so.

Western Europe. So Satan, the first protagonist of Naturalism, muses—and others.

The Sovereign Pontiffs and the Jewish Nation

Two currents are to be found running through the official declarations of the Holy See concerning the Jews. On the one hand, the Sovereign Pontiffs strive to protect the Jews from physical violence and to secure respect for them as human persons. On the other hand, they aim unceasingly at protecting Christians from the contamination of Jewish Naturalism, and try to prevent Jews from obtaining control over Christians. This second current has to some extent been lost sight of in recent times. Yet is not Judæo-Masonic control of Press, Cinema and above all of Finance and Credit being steadily exercised against the doctrine of the Fall and the rule of Christ the King in society? Catholics need to be made familiar, not only with the repeated Papal condemnations of the Talmud but with the measures taken by the Sovereign Pontiffs to preserve society from the inroads of Jewish Naturalism. Otherwise they will be exposed to the risk of speaking of Pope St. Pius V and Pope Benedict XIV, for example, as anti-Semites, thus showing their ignorance of the meaning of supernatural life and of the rule of Christ the King over society. Pope Benedict XIV, in the Encyclical Letter *A Quo Primum* (1751) addressed to the Polish Hierarchy, wrote as follows: "In this matter as in all others we follow the same rule of conduct as our Venerable Predecessors, the Roman Pontiffs. Alexander III forbade Christians under severe penalties to become domestic servants in Jewish households. 'They ought not', he wrote, 'to serve Jews for pay in permanent fashion.' The same Pontiff explains the reason for this prohibition in the following manner: 'Jewish customs and ours are in complete opposition and, on account of their superstition and their perfidy, they will easily pervert the minds of the simple and the ignorant who will be thus living amongst them continuously and familiarly', as we read in the Decretal,

THE RULERS OF RUSSIA

Ad haec, concerning the Jews. Pope Innocent III, after having stated that Jews were being admitted by Christians into their towns, warned them that the method and the conditions governing such admissions should be such as not to allow the Jews to return evil for good. 'When they are thus admitted out of pity into familiar intercourse with Christians, they show their gratitude to their hosts in their customary fashion. The popular saying has it that they return thanks like the rat in the sack and the serpent cherished in one's bosom. . . . In like manner in the Decretal, *Cum sit nimis*, he forbade the giving of public appointments to Jews 'because they profit by this to show themselves bitterly hostile to Christians.' In his turn, Pope Innocent IV wrote to St. Louis, King of France, approving of his intention of expelling the Jews from his realm, because the Jews did not observe the regulations made for them by the Apostolic See." Pope Benedict XIV, further on in the same letter, refers to the constitutions of Popes Nicholas IV, Paul IV, St. Pius V, Gregory XIII and Clement VIII.*

Pius XI, in a well-known passage in the Encyclical on the Kingship of Christ, deplored the cowardice of Catholics. "It would be the duty of Catholics", wrote the Sovereign Pontiff, to do all they can to bring about this happy result (the return of society to our loving Saviour). Many of them, however, do not seem to occupy their rightful position in society and thus fail to wield the influence befitting those who bear the torch of truth. This may, perhaps, be due to slowness and timidity on the part of good people, who shrink from contest or offer but a weak resistance; with the result that the enemies of the Church become more and more

* These remarks are submitted to the consideration of the writers in *The Catholic Herald* who attacked not only this pamphlet but *The Mystical Body of Christ in the Modern World* as anti-Semitic. It is a sad fact that it is difficult to get Catholics to stand together for the integral truth till their enemies triumph and open persecution rages.

THE RULERS OF RUSSIA

reckless and more daring in their attacks. But if the faithful would generally understand that it is their duty to fight bravely and continually, under the banner of Christ their King, then, fired with apostolic zeal, they would endeavour to win over to our Lord those who are estranged from Him or know Him not, and would valiantly defend His rights." Pope Pius XI is in this but the echo of Pope Pius X who spoke as follows at the Beatification of Joan of Arc, December 13, 1908 : "In our time more than ever before, the chief strength of the wicked lies in the cowardice and weakness of good men.

. . . All the strength of Satan's reign is due to the easy-going weakness of Catholics. Oh, if I might ask the Divine Redeemer, as the prophet Zachary did in spirit : What are those wounds in the midst of thy hands? the answer would not be doubtful : With these was I wounded in the house of them that loved me. I was wounded by my friends, who did nothing to defend me, and who, on every occasion, made themselves the accomplices of my adversaries. And to this reproach, which can be levelled at the weak and timid Catholics of all countries, a great number of French Catholics lay themselves open."

If you want to understand the forces behind the attack on Our Lord Jesus Christ and the Holy Sacrifice of the Mass, read :

The Mystical Body of Christ in the Modern World.
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